

To: Curriculum and Instructional Resources, California Department of Education

Subject: LGBTQ Inclusion in Draft History-Social Science Framework for California Public Schools

The County of Santa Clara's Office of LGBTQ Affairs seeks to promote knowledge of LGBTQ history and a culture of safety and acceptance for all students in Santa Clara County and California. We recognize your efforts to include many of the recommendations offered by the Committee for LGBT History's report 'Making the Framework FAIR'. We see the draft framework as a significant step towards allowing LGBTQ students and families to see themselves and their contributions to California and world history reflected in the curriculum. We are proud of California's Fair Act and the California Department of Education's efforts to make the History-Social Science Framework inclusive of LGBTQ narratives.

In reviewing the entirety of recommendations listed by the report 'Making the Framework FAIR', we found three major thematic elements to the histories that remained excluded. The current draft eliminated multiple references to

(1) same-sex love and intimacy

(2) two-spirit history

(3) male-to-female historical transgender figures (Trans* Women)

These components reflect some of the most stigmatized and marginalized identities under the LGBTQ umbrella. We encourage you to add them into the framework in the following ways:

Chapter	Grade	Page	Suggested Edit
5	2	p.62	Line 49, add: " <i>In Our Mother's House</i> by Patricia Polacco"
7	4	p. 90	Line 156, insert: "By exploring Native Californian cultures, students also learn that some tribes accepted third gender roles for females who assumed men's social roles and males who assumed women's social roles. Teachers can discuss how tribes such as the Klamath, Tolowa, Yuki, Gabrielino, and Chumash recognized males who preferred to dress and live as women and, in some cases, women who dressed and lived as men. Some Californian tribes granted such people important spiritual and social roles, sometimes including marriage."
7	4	p. 94	Lines 247-249, revise to: "Moreover, the imposition of forced labor, Spanish cultural beliefs, and highly structured living arrangements negatively impacted scores of communities by degrading individuals, constraining families, circumscribing Native culture, and negatively impacted scores of communities and trying to eliminate diverse indigenous gender identities and practices."
7	4	p.95	Line 257, revise and insert: "...fleeing from the padres. To exemplify Native Californian resistance, teachers and students could explore the well-documented 18th-century case of a Chumash male-to-female person who, after Santa Clara Mission friars ordered them to give up women's clothing and work, ran away from the Mission and resumed a third-gender role acceptable within their tribe. A few Indians openly revolted..."

7	4	p. 100	Line 379, add “During the early gold rush years Californians had tolerated many forms of same-sex intimacy, such as the relationship between gold rush miners Jason Chamberlain and John Chaffee, and cross-gender expression. As the state grew in economic and political power, successive governments cracked down on such practices through local and state indecency and anti-cross-dressing laws”
8	5	p. 126	Line 93, insert: “Students also learn how many American Indian tribes included those referred to by modern Native communities and scholars as two-spirits. These individuals were believed to manifest both masculine and feminine spirits and had distinct social roles that varied from tribe to tribe. These included healing, transmission of oral traditions and histories, fortune-telling, match-making, and the conferring of names.”
8	5	p.134	Line 278, insert: “A number of men formed households together in the early years of settlement, and some of them formed intimate partnerships.”
12	8	p.329	Line 387, insert: “the notion that women and men could best understand and relate to those of the same sex led to the phenomenon of “romantic friendship.” Women especially formed intimate relationships with one another, regularly falling in love with and being physically affectionate with their romantic friends. Men, too, sometimes formed close bonds with other men, including physical affection and cohabitation, but this often dissipated once marriage to a woman occurred. Such homosocial behavior was accepted, showing how different intimate relationships were in the nineteenth century than in the twentieth.”
12	8	p.350	Line 648, insert: Such settings also more easily allowed for different types of emotional relationships to form between men. Original documents and historical writings explore same-gender relationships in California’s Gold Rush and the remarkable story of Mrs. Nash, a male-to-female Mexican woman who worked as a laundress for the famed Seventh Cavalry; she also married soldiers several times over the years. Students can explore myriad reasons why Parkhurst, Nash, and many others lived lives across gender lines throughout the American West.
12	8	p. 363- p.364	Lines 932-941, reorder and revise to: “The American Indian wars, the creation of the reservation system, the development of federal Indian boarding schools, and the re-allotment of Native lands profoundly altered Native American social systems related to governance, family diversity, and gender diversity. Reading Chief Joseph’s words of surrender to U.S. Army troops in 1877 helps students grasp the heroism and human tragedy that accompanied the conquest of this last frontier. Allotment entailed breaking up Native lands into privately held units (largely based on the Anglo-American model of the male-headed nuclear family), displacing elements of female and two-spirit authority traditionally respected in many tribal societies. Boarding schools in the late 19 th and early 20 th centuries took Native children

			from their parents for years at a time, imposing Christianity, U.S. gender binaries and social roles, and English-only education in order an attempt to make them into what school administrators viewed as proper U.S. citizens.”
16	11	p. 522	Line 369, insert underlined: Young men serving abroad- <u>particularly African-Americans and those interested in sex with other men</u> -found European ideas about race and sexuality very liberating.
16	11	p. 562	Line 1185, word change transgendered —transgender Americans

Students who experience same-sex attraction and explore expanding gender identities deserve to see themselves in the history curricula. In service of our mission to help build inclusive and safe schools for our LGBTQ students, Santa Clara County’s Office of LGBTQ Affairs requests that the California Department of Education further revise the current draft of the History and Social Science Framework. Items that mention same-sex relationships and intimacy, two-spirit identities, and Trans* women histories from the ‘Making the Framework FAIR’ report need to be added into the final draft.

Thank you for your efforts to comply with the Fair Act and create a curriculum standard that teaches a fuller history of LGBTQ populations.

Sincerely,

Maribel Martínez, Manager

Ashley Scarborough, Management Analyst

Office of **LGBTQ** Affairs

Santa Clara County